

now, in my fiftieth year, I advance into a new future, attended by all that life has beautiful and worthy of love. The change in my soul has enabled me better to comprehend life and suffering, and I am firmly convinced that 'there is no fruitless suffering, and that no virtuous endeavor is in vain.'

'Winter day and night may bury beneath their pall of snow the sun corn, but when the spring arrives, it will be found equally true, that "there grows much bread in the winter night."—*Bremer.*

CHRISTIAN REFLECTOR.

BOSTON, THURSDAY, APRIL 2, 1846.

EDITORIAL LETTERS FROM THE WEST IN-
DIES.—NO. V.

In my last letter, I gave you an account of the Jews in St. Thomas. I also suggested some reasons why the descendants of Israel have special claims on our sympathy and Christian regard, and presented the remarkable testimony of D'Israeli respecting their political and literary influence in the different countries of Europe. I referred, too, to Dr. Durbin's late work, and proposed giving in this letter an abstract of his views on the subject of the Jews' restoration. But before I proceed to do this, I beg leave to refer my friend who now sits in the Editor's chair, to a request which I received nearly a year ago from the Wachau Conference of Ministers, but did not fulfil previous to leaving home, on account of the continual pressure of other subjects. It was a request for the publication in the Reflector, of an article on the conversion or restoration of the Jews, which appeared many years ago in the American Baptist Magazine, and which they supposed was written by the Rev. Dr. Wayland, previous to his entering on the presidency of Brown University. I hope that article may now be found, and, if possible, inserted in the next number of the paper following that which contains this letter. I am not aware what are the opinions advanced by the distinguished author, or whether they coincide with those which have interested me so much in the work of Dr. Durbin; but certain I am that our readers will be pleased to compare the views of these eminent scholars and divines, on a subject of the most profound interest to both Christians and Jews throughout the world.

That there are many passages in both the Old and New Testaments which declare the restoration of Israel, neither Jew nor Christian doubt; but the difficulty is to decide in what sense that restoration is to be understood. Four principal interpretations of these prophecies are offered, which Dr. Durbin states as follows:

1. It is maintained that the restoration was accomplished in the return of the Jews from Babylon, under the decree of Cyrus.

2. A second view is, that their conversion to Christianity, which would restore them to the favor of God under the new covenant, is all that is implied in the prophecies.

3. The theory of many of the literalists is, that the predictions can only be fulfilled by the gathering of all the Jews from all quarters of the earth, and their political establishment in Palestine.

4. A fourth interpretation declares that the Jews, scattered abroad in all nations, shall be converted to Christianity, and that they shall return to Palestine in sufficient numbers to people the land and to constitute a permanent political state.

Dr. D. adopts the last of these interpretations as best warranted, both by the terms of the prophecies and the signs of the times. Of the prophecies he selects those to be found in Ezek. 34: 8-14; Isa. 11: 10-12; Jeremiah 33: 3-6; Hosea 3: 4, 5; and some others. He points out in each of these predictions, some condition which has yet been fulfilled. He says that the time of the Jews' dispersion, after the crucifixion of the Messiah, until their restoration and acknowledgment of Him, is called the 'times of the Gentiles,' and is strongly marked by our Lord in these words: 'And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.' So the Apostle says expressly that the dispersion and blindness of Israel are only temporary. His words are, 'Blindness in part has happened unto Israel, until the fulness of the Gentiles be come in: and so all Israel shall be saved.'

Dr. Durbin does not think that the previous conversion of the Jews is a necessary condition to their restoration; the one event may not be simultaneous with the other; their conversion will probably follow their return, rapidly; and will be general, but not absolutely universal. Considering their present dispersed and degraded state, and particularly their almost invincible ignorance of Christianity; and their ineradicable hatred of it, their restoration and conversion seem to be impossibilities. Yet, says Dr. D., the benevolent purpose of God shall be accomplished, even by bringing them out of the grave, and giving them life. He thinks the vision of Dry Bones, by Ezekiel, clearly establishes these three things: 1. An intellectual and religious regeneration of the Jews; 2. A restoration of their political state in the Promised Land; 3. That this state will comprehend the Jews proper and the Ten Tribes. These events are to be brought about mainly by explaining the prophecies, and enforcing them upon the attention and hearts of the Jews by preaching. Those who have been accustomed to attach a different meaning to the vision will do well carefully to compare it with this interpretation.

Another sentiment advanced by Dr. Durbin is, that the triumph of Christianity in the East, of which there is no doubt, will be essentially connected with the restoration of the Jews. He understands Paul in the 11th chapter to the Romans, as saying that 'their falness' or conversion to Christianity, which he calls also their life from the dead, is to be, in the highest sense, 'the riches of the world'; is to introduce the triumph of Christianity throughout the earth. This view is corroborated by existing facts. The wide dispersion of the Jews, and their preservation in every land as a separate people through so many ages, have excited the wonder of all observers. There is not a country under heaven where the acknowledged descendants of Judah and Benjamin are not found,—not a language which they do not speak. And notwithstanding their dispersion so widely, on all religious questions there is a wonderful sympathy between their most distant communities. A movement in Germany is felt in Spain; a question started in India attracts attention in New York; an attempt at inquiry or reformation in London puts Jerusalem into commotion. A close and constant correspondence is carried on among them throughout the world.

Keeping in mind the number, dispersion, positions, and peculiar characteristics of the Jews, together with the clearly revealed purpose of God, to accomplish their sudden and general conversion to Christianity, and 'break down the wall of partition between them and the Gentiles,' we may form some idea of the army of Evangelists which God is preparing to appear in every part of the earth at once; missionaries which shall not be sent thousands of miles, at vast expense, by vol-

untary societies, but Evangelists who shall start up among the people by thousands in every city, by hundreds in every town, by scores in every village, and by tens in every hamlet and neighborhood throughout the whole earth, and proclaim to them 'in their own language the wonderful works of God.' Having acknowledged Jesus to be the Messiah, they will display the same zeal in favor of Christianity that they had before displayed in defending the hope of Israel in a Messianic time. And as their past history will be a standing miracle in favor of their mission, so their high destiny will compel them to the work, until they shall accomplish the yet unfinished promise to Abraham, that 'in his seed shall all the nations of the earth be blessed.'

The signs of the times, which indicate the near approach of the conversion and restoration of Israel, are exhibited under four heads; the present state of the Jewish mind; the sentiments of Christian nations and churches towards the Jews; the state of Palestine; and the condition of the Turkish Empire. Under the first head, our author presents, among other remarkable facts the following:—The pursuit of liberal and scientific studies by the higher order of Jews is emancipating the Jewish mind from the bondage of Rabbinical learning, and is reviving the study of the Scriptures and the use of the Hebrew language. This great fact, now in process of development, bears the same relation to the conversion and restoration of the Jews, that the rejection of the ecclesiastical tradition and the restoration of the Bible to the people as their sole rule of faith did to the Reformation of the sixteenth century. This remarkable emancipation of the Jewish mind, from the Rabbinical fetters of a thousand years, was commenced in the last century by Moses Mendelsohn, who may be said to have laid the foundation of a new Jewish literature, containing a large infusion of the higher and stronger knowledge which characterizes the Christian nations. Some of the immediate results of this movement are, that the finest Jewish minds are drawn to Christian college either as students or professors; and liberal schools, and even national institutions, are founded for the instruction of the people. The corner-stone of one was recently laid in Birmingham, England, with imposing ceremonies, and followed by a splendid dinner at which some of the most distinguished men of the land were present, by invitation. Many minor schools have also been founded, and able periodicals commenced, whose earnest and conflicting discussions must tend further to awaken the Jewish mind, and remove the 'blindness which has happened to Israel.' Even in Jerusalem, on Mount Zion, there is an active printing establishment, containing two presses and employing eighteen men. It has produced great commendation among the Jews in Jerusalem, and given rise to a general correspondence throughout Europe.—These are signs of returning life.

Another important fact is that there are many Jews whose hope of a Messiah to come has well nigh perished, and who are beginning to inquire whether Jesus of Nazareth may not be the Messiah. There are many who diligently inquire in secret, both by reading Christian writings, particularly the New Testament, and by private interviews with the Christian missionaries who are sent among them. But that which is still more decisive and encouraging, is the increasing number of conversions, notwithstanding the persecutions of their brethren. The converts are becoming more and more numerous every year. For this fact I am indebted not only to Dr. Durbin, but the principal Moravian missionary in St. Thomas, himself a native of Sweden and a converted Jew. In Berlin, in a Jewish population not exceeding 8,000, at least 1000 are Christian Jews. A fair proportion of all converts are of the better classes, and a few of them are Rabbis. Professor Tholuck has said that there have been a greater number of genuine conversions among the Jews within the last twenty-five years, than had occurred for 1800 years before. Verily their day is beginning to dawn—their redemption draweth nigh.

It is gratifying to know that a people so long regarded as accursed of Heaven, and treated as the outcasts of earth, have at length found a place in the sympathies of Christians and philanthropists. On the continent of Europe many well-organized societies now exist, having the command of large funds, for promoting Christianity among the Jews, and improving their condition. Several of these have been very successful. They have missionaries in the field, and numerous schools of Jewish youth under their care. They distribute Testaments and tracts, and by many other philanthropic efforts, win increasing confidence, and effect the most happy results. The last head of the Sibyls, years ago, said to his friends on his death-bed, 'I commit to God, who never dies.' Hence they as a people, suppose their state to be under the peculiar care of the Deity, and under this impression, they have evidently struggled, heroically, as in this instance.

They are an intrepid people, abjuring alike Mahomedanism and idolatry. Yet by some means, they stand in the way of England's tread.

The Lord hastens the time when the reign of tyranny shall be cut short; 'when God shall make war to cease unto the ends of the earth; when he shall break the bow, cut the spear in sunder, and burn the chariot in the fire.' When

Norfolk, though at first it has a dull and lifeless appearance, is not after a short acquaintance, entirely void of interest. There are some elegant private residences and a few handsome public buildings. It has a population of about 12,000, and has eight churches: 2 Episcopal, 1 Catholic, 1 Baptist, 1 Presbyterian, 1 Methodist, and 2 for the colored population. The people of color, in the colored churches, have the gallery assigned to them, and are usually better pleased with this, than to have separate places of worship. The Methodists generally have separate churches for them; other denominations not so generally, but occasionally, where it seems to be best.

The vicinity of Norfolk is a low, flat country, and presents little of interest. The harbor is excellent, and usually has a large amount of shipping. On the opposite side of the harbor, is Portsmouth, a quiet place with little business, and containing a population, a large portion of which is dependent on the Navy Yard for labor and support. A railroad from North Carolina terminates here, but is almost entirely worn out, and does very little business. Portsmouth has six churches: Baptist, Catholic, Episcopal, Presbyterian, Methodist, and one colored Methodist. It is the county seat, and has an elegant new Court house and Jail. Connected with Portsmouth, is Gosport, in which the Navy Yard is situated. The Navy Yard is very extensive, but has not the neat, tidy appearance of Charlestown Navy Yard. It contains a dry dock precisely similar to the one at C. The Navy Yard is upon a small branch of the harbor, very narrow, yet deep enough for the largest vessels. Ship Pennsylvania is lying there and presents considerable attraction for strangers. As the harbor is always open in winter, there is usually a large number of vessels stationed here, and Naval officers form an important, but changing portion of the population.

The Baptist church in Norfolk is at present without a settled pastor. Mr. Robinson, now of Cambridge, Mass., was their last pastor. The Baptist church in Portsmouth, Rev. Mr. Hume, pastor, has enjoyed a very powerful revival during the fall and winter, and over one hundred have been added to the church. S.

THE LATE BATTLE IN INDIA.

We do not fully understand what led to the recent rupture between the British and the Sikhs in India, and to such an immense sacrifice of life as has been chronicled. One thing is quite evident. The spirit of the English Government in the east certainly is not over pacific. We much question whether the proposal of arbitration in this case, was made. It is enough to chill the soul with horror, to read of the sacrifice of nearly four thousand lives in one battle.

And who are the Sikhs that they should thus be slaughtered by a Christian nation boasting in this, of another achievement like that of Waterloo? They are a religious sect in Hindooostan, professing the purest Doism, distinguished from those around them in their worship of one only and invisible God. Their Government like that of the Jews anciently, is a pure theocracy. The country which they inhabit in the Northwest part of Hindooostan, between the parallels of 28 and 40, embraces nearly 70,000 square miles, and contains a population of 4,000,000.

The last head of the Sibyls, years ago, said to his friends on his death-bed, 'I commit to God, who never dies.' Hence they as a people, suppose their state to be under the peculiar care of the Deity, and under this impression, they have evidently struggled, heroically, as in this instance.

They are an intrepid people, abjuring alike Mahomedanism and idolatry. Yet by some means, they stand in the way of England's tread.

The Lord hastens the time when the reign of tyranny shall be cut short; 'when God shall make war to cease unto the ends of the earth; when he shall break the bow, cut the spear in sunder, and burn the chariot in the fire.' When

'Peace like a river from his throne, Shall flow to nations yet unknown.'

CIRCULATION OF EVANGELICAL PAPERS.
We copy below from a letter of Dr. Judson to one of the Publishers of the N. Y. Baptist Register, the part relating especially to religious papers and periodicals. The letter is the result of observations and impressions formed in his journeys since he landed in this country. As such, we hope it will be read and considered by all who would concur and purify our literature and reading. The Christian Reflector, which is a fair proportion of all the converts are of the better classes, and a few of them are Rabbis. Professor Tholuck has said that there have been a greater number of genuine conversions among the Jews within the last twenty-five years, than had occurred for 1800 years before. Verily their day is beginning to dawn—their redemption draweth nigh.

It is gratifying to know that a people so long regarded as accursed of Heaven, and treated as the outcasts of earth, have at length found a place in the sympathies of Christians and philanthropists. On the continent of Europe many well-organized societies now exist, having the command of large funds, for promoting Christianity among the Jews, and improving their condition. Several of these have been very successful. They have missionaries in the field, and numerous schools of Jewish youth under their care. They distribute Testaments and tracts, and by many other philanthropic efforts, win increasing confidence, and effect the most happy results. The last head of the Sibyls, years ago, said to his friends on his death-bed, 'I commit to God, who never dies.'

Hence they as a people, suppose their state to be under the peculiar care of the Deity, and under this impression, they have evidently struggled, heroically, as in this instance.

They are an intrepid people, abjuring alike Mahomedanism and idolatry. Yet by some means, they stand in the way of England's tread.

The Lord hastens the time when the reign of tyranny shall be cut short; 'when God shall make war to cease unto the ends of the earth; when he shall break the bow, cut the spear in sunder, and burn the chariot in the fire.'

When you go, through the hills,

'Peace like a river from his throne,

Shall flow to nations yet unknown.'

RELATIONS OF THIS COUNTRY AND ENGLAND.

The apprehended rupture between England and the United States, of which the aspects were some time ago so threatening, is less in prospect than formerly. There is still, it is hoped, enough of Christian and peaceful spirit in the country which they inhabit in the Northwest part of Hindooostan, between the parallels of 28 and 40, to contain nearly 70,000 square miles, and contains a population of 4,000,000.

The apprehension of a civil war in the United States, but little exceeds five thousand in the number of its subscribers. Were this number doubled, as it might be, and as we hope it will be, the increased use of the paper would be proportionate. Nay, we should then have greater and more encouraging facilities than we have now. Our aim has steadily been—an aim in which we trust we have succeeded, to render the Reflector one of the best family religious newspapers in the land, devoted to the increase of spiritual Christianity, and improving their condition. Several of these have been very successful. They have missionaries in the field, and numerous schools of Jewish youth under their care. They distribute Testaments and tracts, and by many other philanthropic efforts, win increasing confidence, and effect the most happy results. The last head of the Sibyls, years ago, said to his friends on his death-bed, 'I commit to God, who never dies.'

Hence they as a people, suppose their state to be under the peculiar care of the Deity, and under this impression, they have evidently struggled, heroically, as in this instance.

They are an intrepid people, abjuring alike Mahomedanism and idolatry. Yet by some means, they stand in the way of England's tread.

The Lord hastens the time when the reign of tyranny shall be cut short; 'when God shall make war to cease unto the ends of the earth; when he shall break the bow, cut the spear in sunder, and burn the chariot in the fire.'

When you go, through the hills,

'Peace like a river from his throne,

Shall flow to nations yet unknown.'

RELATIONS OF THIS COUNTRY AND ENGLAND.

The apprehension of a civil war in the United States, but little exceeds five thousand in the number of its subscribers. Were this number doubled, as it might be, and as we hope it will be, the increased use of the paper would be proportionate. Nay, we should then have greater and more encouraging facilities than we have now. Our aim has steadily been—an aim in which we trust we have succeeded, to render the Reflector one of the best family religious newspapers in the land, devoted to the increase of spiritual Christianity, and improving their condition. Several of these have been very successful. They have missionaries in the field, and numerous schools of Jewish youth under their care. They distribute Testaments and tracts, and by many other philanthropic efforts, win increasing confidence, and effect the most happy results. The last head of the Sibyls, years ago, said to his friends on his death-bed, 'I commit to God, who never dies.'

Hence they as a people, suppose their state to be under the peculiar care of the Deity, and under this impression, they have evidently struggled, heroically, as in this instance.

They are an intrepid people, abjuring alike Mahomedanism and idolatry. Yet by some means, they stand in the way of England's tread.

The Lord hastens the time when the reign of tyranny shall be cut short; 'when God shall make war to cease unto the ends of the earth; when he shall break the bow, cut the spear in sunder, and burn the chariot in the fire.'

When you go, through the hills,

'Peace like a river from his throne,

Shall flow to nations yet unknown.'

pernicious influence that is afloat, if you took the Mothers' Journal and such like?' 'Well, I don't know but it would.'

There are two things especially requisite to carry forward the grand enterprises of the present age, which have for their object the removal of internal evils, the advancement of true religion, and the establishment of the Redeemer's kingdom in foreign lands. The first requisite is education societies, and collegiate and theological institutions, for training the priests to be employed in these enterprises. Such societies and institutions have received considerable, though not sufficient attention. The second requisite is the active operation of the religious press, and the circulation of religious periodicals throughout the land. This object has been too much neglected and forgotten. Neither the cause of education, nor Bible and Tract Societies, nor missionary efforts can be long and worthily sustained, unless these objects are presented to the public mind, so as to enlighten, and interest, and stimulate to action. An agent goes through the country; he tells some pathetic story; a tear starts from the eye, and a penny bit from the pocket; and as he passes on with the speed of the black horse, his voice dies away on the ear, like the faint echo of sounding brass, or tinkling cymbal; the half-formed tear evaporates, the purse string closes over the remaining pennies, and things remain in *situs quo*, until the next annual *spasm*. Effective effort must be based on intelligent principle. Knowledge must be extensively communicated. The field of labor must be spread before the public; and we must be acquainted with the necessities and practicabilities of the case, the efforts that are making, and the successes, though small, that have attended those efforts; and this must be done mainly through religious periodicals. The great societies of the day could do no better thing than to send forth their agents, not merely to go proclaiming about the country, but to penetrate into every village and hamlet, and solicit subscriptions to their various organs of communication with the public. This would increase their contributions, and enlarge their funds beyond all past precedent.'

From our own experience and observation, we are prepared to say that pastors have it in their power to accomplish much more in the circulation among their people of religious newpapers than is commonly done. Let it be however perfectly in mind in their visits from house to house, let the inquiry be prominent, and if need be, repeated, 'Do you take a good religious paper? let there be diligence and perseverance here, and they would themselves be disappointed at the result.'

And is it not the appropriate business of every pastor to have an eye on the reading of the people for whose salvation from sin, and preparation for heaven, he is laboring? What better method to crowd out worthless reading than this: *Let the right expel the wrong?*

REVIVALS.

ORDINATION AT MONTEZUMA.

At the request of the Baptist Church of Aurelius and Menz, at Montezuma, Cayuga Co., N. Y., a Council convened in their meeting-house on the 17th inst., to take into consideration the expediency of ordaining to the work of the gospel ministry, Bro. W. F. Purtington.

The Council was organized by the appointment of Elder N. Baker, Moderator, and Bro. W. F. Leaman, Secretary. After a preparatory sermon, by Elder O. Montague, from Job 31: 14, the candidate was called upon to give a relation of the religious exercises of his mind, call to the ministry, and

CHRISTIAN REFLECTOR.

INSTALLATION AT SOUTH BOSTON.

The installation of Rev. George W. Bowsworth, lately of Medford, as pastor of the South Baptist church in this city, took place on Sabbath evening, the 29th ult. The exercises, all of which were performed much to the gratification of the large congregation present, were as follows:

The packet ship Henry Clay was wrecked on Squam Beach Tuesday night 1 1/2 miles from the spot where the John Minto was lost. She was one of the largest and most splendid ships ever built in this city, and when previous to her first voyage last May she was open to visitors, thousands from this city and the neighborhood thronged to see her. The cost of this ship was \$30,000.

Funny Forrester, of whom I spoke in my last letter, it is said by one of our city papers, is to be married to Dr. Judson and return with him to Barnard. Her present name is Clubbuck.

Religious in this city.—The Baptist church at Blowingdale, the mission, has been enjoying a revival for some two or three months past, and fifty eight have been added to their number, thirty six of them by baptism. This church has not been long in existence, but having the favor of God in its early history, it prospers, and will eventually be a large and influential body.

In the Fourth Street Church mentioned in my last the interest continues, and on last Sunday a large multitude assembled to witness the baptism of an Elderman who was widely known from having been a prominent politician.

In the Sullivan St. Congregational Church a revival has been in progress for two months and a good number converted.

In the Seventh Presbyterian Church, Rev. E. H. Fielder's, a powerful work of grace has been experienced. I heard Mr. H. say, a week last Sunday, that one hundred had already obtained hope, and that there were in his congregation one hundred and fifty six souls.

In the Madison St. Presbyterian Church an interesting state of things exists, and meetings have been held every evening in the week except Saturday.

The suicide of Commodore Crane, of the navy, was a carefully premeditated affair, the moving cause being an apprehension that he would die. He arranged all his papers, and that the affairs of his business might not be embarrassed, he drew a draft for the amount on deposit belonging to it. The usual number of guns were fired from the navy yard on the occasion of the death of a Commodore.

Spring is coming on tardily. The parks and squares look green, and the buds are preparing to burst into leaves.

Miscellanea.

TRIAL OF TIRRELL.—The trial of this defendant for the alleged murder of Mrs. Bickford in October last, commenced in this city on the 24th ult., and was concluded on the 28th with a verdict of the not guilty. He is still held to answer in another indictment for arson, after which another for adultery will lie against him, the evidence of which can certainly be of no dubious kind, and will fail of being explained on the ground of somnambulism. The fact of his being a somnambulist, was made a prominent element in the plea of his defense. My Jury, however, advised him to stand trial in which office he remained until the early part of 1843, when he in connection with a large number of other members, was dismissed from this body, and the Laight Street Baptist Church was constituted.

The whole number received into the church from the period of its organization to the present time, is 1,385; of these, 833 have been admitted by baptism, and 562—by certificate those who formed the church at the time of its constitution—by letter.

LITERARY DISHONESTY.—The Transcript of this city lately published an original communication, supposing it intended alone for its columns. But the same communication appearing in other papers as original, the editor justly remarks:

"Had we intended it for our own, it would never have been published. There ought to be honor attending business negotiations with editors, as with every one else in the world, and to do the same matter appearing as original in three papers is not a little ridiculous. We have learned a species of wisdom to make us more cunning in future."

FOREIGN STUDENTS.—The Faculty at Hamilton Institution, N. Y. report the names of two students, connected with the institution, from foreign countries: Bro. E. Bockenroth, educated at the University in Holland, pursuing his theological studies under our patronage, will graduate in August next. Being a native German, we entertain high hopes of his usefulness among his countrymen in this State. At the same anniversary Samuel L. Smith, a native of Hindostan (with several others) will graduate from the collegiate department of the institution. Thus while in two cases our FAITH is exchanged for sight, we still have occasion to labor.

NEW CHURCHES IN NEW YORK.—The N. Y. Commercial says, this city is rapidly rivalling Brooklyn in the number of its churches. We hear that a new Congregational church, the pastorate of which the Rev. Dr. Cheever is to be associated, is about to be erected on a lot fronting seventy eight feet on Union Square, and running back one hundred and forty feet on Fifth street. A neat Methodist Episcopal church is also projected, to be built on a lot fronting Tompkins Square, for the accommodation of a mission church recently established in that neighborhood, by the labors of the Rev. Mr. Longkin, supported by the Female Home Mission Society. There are several other new church edifices in contemplation in the upper part of the city.

ODD FELLOWSHIP.—The Legislature, it seems, have given the petitioners for the incorporation of the Grand Lodge of the Independent Order of Odd Fellows for Massachusetts, leave to withdraw their petition. How could it have done otherwise? How can associations whose internal or structure and regulations are surrouned in secrecy, have granted to them the privileges of incorporation? To do this would be stamping new as a mockery, and would constitute a tithe of the humanity that a Connecticut society has done to the cause of the Society would not on that account suffer. However he did not define his position or attempt to remove the suspicious allusion to, though he had opportunity, very fit once, to do so in the course of his address. For a good old Methodist minister to say Religious brings us in harmony with God, sounds very odd indeed: it is very Bostonish, truly. When the old man's heart goes warm, he talked of the love of Christ like one who had tasted it. After preaching a pretty good sermon he came to the subject in hand, the charity of Jesus. Here he made some excellent remarks to the point that almsgiving tends to degrade the person receiving it and to destroy industry, energy, and self respect, while on the other hand employment increases all these and leads to independence of all aid. At ten minutes before ten he closed his address and a contribution of a little over \$50 was taken.

THE WASHING. RIVER RESERVOIR CO. was passed to be enacted. In the House, bills to establish the Hancock Free Bridge; to incorporate the N. E. Moral Reform Society, and concerning the American Baptist Missionary Union, were passed to be enacted.

THE ANNUIVERSARIES AT NEW YORK.—**Mrs. Editors,**—I am sorry to learn that the Annuversaries of all our national, or general Societies are not to be held during the same year. In the Senate, on Tuesday, the 2nd ult., a bill to incorporate the Washington River Reservoir Co., was passed to be enacted. In the House, bills to establish the Hancock Free Bridge; to incorporate the N. E. Moral Reform Society, and concerning the American Baptist Missionary Union, were passed to be enacted.

THE MORMON'S FAMILY INDUSTRIAL SOCIETY. held their anniversary this week. It is a most excellent charity, having for its object the furnishing to the families of sailors, work at fair prices, thus supplying them employment which will give them bread and encourage industry. Father Taylor, of Boston, was the speaker on the occasion, and he made a very long and characteristic address, taking as a text these words from James: "Purse religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world." At the outset he alluded to the fact that he was not in very good order in New York, his orthodoxy being suspected, but he hoped the cause of the Society would not on that account suffer. However he did not define his position or attempt to remove the suspicious allusion to, though he had opportunity, very fit once, to do so in the course of his address. For a good old Methodist minister to say Religious brings us in harmony with God, sounds very odd indeed: it is very Bostonish, truly.

When the old man's heart goes warm, he talked of the love of Christ like one who had tasted it. After preaching a pretty good sermon he came to the subject in hand, the charity of Jesus. Here he made some excellent remarks to the point that almsgiving tends to degrade the person receiving it and to destroy industry, energy, and self respect, while on the other hand employment increases all these and leads to independence of all aid. At ten minutes before ten he closed his address and a contribution of a little over \$50 was taken.

THE WASHING. RIVER RESERVOIR CO. was passed to be enacted. For a good old Methodist minister to say Religious brings us in harmony with God, sounds very odd indeed: it is very Bostonish, truly.

When the old man's heart goes warm, he talked of the love of Christ like one who had tasted it. After preaching a pretty good sermon he came to the subject in hand, the charity of Jesus. Here he made some excellent remarks to the point that almsgiving tends to degrade the person receiving it and to destroy industry, energy, and self respect, while on the other hand employment increases all these and leads to independence of all aid. At ten minutes before ten he closed his address and a contribution of a little over \$50 was taken.

THE CITY OF ROXBURY.—The charter for a City was accepted on Wednesday of last week, the people of Roxbury, by a vote of 86 to 1,200—644 majority.

THE BOSTON TEM. SOCIETY held their 5th anniversary last evening in the Broadway Tabernacle. The meeting was a most enthusiastic one, and was addressed by Dr. Jewett, of Massachusetts, and a deaf mute, and the whole exercises were enlivened with capital singing. This 102-644 majority.

THE NEW HAMPSHIRE ELECTION.—The N. H. Patriot gives the following as the total of the votes cast at the late election for Governor, except in Pinkham's Grant. Williams, (Democrat) 26,980; Colby, 17,707; Berry, (Independent and Liberty), 10,360; scattering 85; majority against Williams, 112.

REV. MR. DEAN, having made an extensive tour through the West, has recently embarked for England on a visit to the relatives of his late wife. He goes without expense to the Board, and will be absent about two months, after which he will make immediate preparation to return. In the House, bills to incorporate the Mount Holyoke Railroad Co.; authorizing the Boston and Providence Railroad Co., to construct a branch railroad; and to authorize the city of Salem to construct a bridge over South river, were passed to be enacted.

In the Senate, on Friday, bills to incorporate the Braintree Cotton Manufacturing Co.; the Mount Holyoke, and the Lowell and Andover Railroad Co.; authorizing the Boston and Providence Railroad Co., to construct a branch Railroad; to authorize the city of Salem to construct a bridge over South river, were passed to be enacted. In the House, bills to incorporate the Proprietors of the Cabot and West Springfield Bridge, and to establish the Lowell and Andover Railroad, were passed to be enacted.

In the Senate, on Monday, bills were reported to incorporate the Newburyport and Boston Steamboat Co., and a resolve relating to the sur-

vey of the harbor of New Bedford. In the

House, a bill for supplying the city of Boston

with pure water; and in addition to an act for

the relief of insolvent debtors, &c. were passed to be enacted.

DOMESTIC.

Fire at West Springfield.—The dwelling

house, barn and other outbuildings, owned and

occupied by the heirs of the late Moses Chapin,

situated near the end of the Connecticut river

bridge, in West Springfield, were burst to

the ground on Saturday evening last. It originated

in the barn, and is supposed to have been com-

municated by the locomotive of the western

freight train, which had shortly before passed by.

Excitement in Nashville.—A correspond-

ent of the Cincinnati Gazette says that on the

14th inst. there was a great excitement in Nash-

ville. It seems that a Mr. Portfield attacked

a Mr. Judson on account of some slanderous lan-

guage Judson had used relating to Portfield's

conduct. The mob shot through the head by Judson

was in usual health on Sunday, and his sudden

death was the result of an affection of the heart.

Sudden Death.—Lurkin Snow, Esq., a mer-

chant of this city, died suddenly on Monday

morning, at the residence of his son-in-law.

He was in usual health on Sunday, and his sudden

death was the result of an affection of the heart.

Great Freshet on the Kennebec.—The Courier, by accounts from Hallowell as late as Saturday, says:—The waters of the Kennebec are now rising with a rapidity which threatens the inundation of the principal villages upon its banks. The water at Augusta is level with the top of the dam. The principal business streets in Gardiner, are six feet under water—which has reached within a few inches of the height of the great flood of 1826, when it was 26 or 28 feet above high water mark. The bells are now summoning the inhabitants of this village to secure their property from the greatest elemental destruction with which we are threatened. Our principal street is Hallowell, is covered with water, in the lower and central portions of the town.

Great Disaster in New Bedford.—The Har-

vest Church, in the Strand, was destroyed by fire

on Sunday afternoon, in the Harvard

Street Church, by Rev. J. Bassett, Mr. David Bassett to

Mass Louis J. Tyler.

In this city, Rev. Mr. Eliza Stow, Mr. Philander J.

Foster, Mrs. Anna Prinsen, eldest daughter of late Mr. Benjamin Prinsen.

In this city, Rev. Mr. Towne, Mr. Eliza P. Dyer, of Boston, Mr. Wm. H. Hinckley, of New Bedford.

In Newburyport, Mr. James E. Foster, of Chelsea, to Miss Louise J. Tyler.

In this city, Rev. Mr. Bassett, Mr. David Bassett to

Mass Louis J. Tyler.

In this city, Rev. Mr. Bassett, Mr. David Bassett to

Mass Louis J. Tyler.

In this city, Rev. Mr. Bassett, Mr. David Bassett to

Mass Louis J. Tyler.

In this city, Rev. Mr. Bassett, Mr. David Bassett to

Mass Louis J. Tyler.

In this city, Rev. Mr. Bassett, Mr. David Bassett to

Mass Louis J. Tyler.

In this city, Rev. Mr. Bassett, Mr. David Bassett to

Mass Louis J. Tyler.

In this city, Rev. Mr. Bassett, Mr. David Bassett to

Mass Louis J. Tyler.

In this city, Rev. Mr. Bassett, Mr. David Bassett to

Mass Louis J. Tyler.

In this city, Rev. Mr. Bassett, Mr. David Bassett to

Mass Louis J. Tyler.

In this city, Rev. Mr. Bassett, Mr. David Bassett to

Mass Louis J. Tyler.

In this city, Rev. Mr. Bassett, Mr. David Bassett to

Mass Louis J. Tyler.

In this city, Rev. Mr. Bassett, Mr. David Bassett to

Mass Louis J. Tyler.

In this city, Rev. Mr. Bassett, Mr. David Bassett to

Mass Louis J. Tyler.

In this city, Rev. Mr. Bassett, Mr. David Bassett to

Mass Louis J. Tyler.

In this city, Rev. Mr. Bassett, Mr. David Bassett to

Mass Louis J. Tyler.

In this city, Rev. Mr. Bassett, Mr. David Bassett to

Mass Louis J. Tyler.

In this city, Rev. Mr. Bassett, Mr. David Bassett to

Mass Louis J. Tyler.

In this city, Rev. Mr. Bassett, Mr. David Bassett to

Mass Louis J. Tyler.

In this city, Rev. Mr. Bassett, Mr. David Bassett to

Mass Louis J. Tyler.

In this city, Rev. Mr. Bassett, Mr. David Bassett to

Mass Louis J. Tyler.

In this city, Rev. Mr. Bassett, Mr. David Bassett to

Mass Louis J. Tyler.

The Family Circle.

"O, the sweet atmosphere of home! how bright
Is home, when we sit together,
Under a bower of green leaves,
Or rosing like heart-stone in a winter's night!"

Forget and Forgive.

BY MARTIN F. TUFTON.

When streams of unkindness, as bitter as gall,
Bubble up from the heart to the tongue,
And Meekness is writhing in torment and thrall,
By the hands of Ingratitude wrung.—
In the heat of anguish, unwept and unfair,
While the anguish is festering yet,
None, save but an angel of God can declare
"I now can forgive and forget."

But if the last spirit is chased from the heart,
And the lips are in penitence stedfast,
With the wrong so repented the wrath will depart,
Though scars on injustice were shaped;

For the best compensation is paid for all,

When the cheek with contumacy is wet,

Recollect the spirit will fret,

And the sobs of injury smoulder and burn,

Though we strive to forgive and forget.

O, hearts! my tongue shall the riddle unsolve,
And mind shall be partner with heart;
To thyself I bid confidence reveal,

And show thou how evill art;

These shall be the fit for all eternity!

"Forget and forgive!" who did tell you?

"The Paper!" she answers with dignity.

Her intimates call upon her; they are comforted and encouraged by something that has appeared in the Paper; they seem animated, as if great and good things had been opened in long and brightening perspective before them.

The minister enters. Have you seen the Paper? Did you read what the Paper says about this and that? a new and delightful chord of sympathy is touched, and the two are as one heart.

"I wish I could see the Paper too," is a very secret wish sprung up in the child, who all unnoticed is eagerly listening. "The Paper, it beats my mother goose out and out—that never tells about how happy good people die—and about—ah—about—oh all about what the folks are talking off!"

One afternoon the way is clear; the sitting room is fairly empty and there is the Paper on the great Bible; how easily gotten at by a chair! "But where is aunt?" she goes out—I saw her go. What would she say? asked conscience. "No matter, I will see The Paper, I will," declares a laudable curiosity. With eager and palpitating haste a child makes his way to the secretary; it is mousie profuse hours have been wasted at the press! It is reached and opened, and a row of great letters are staring in the face, reading, "Boston Recorder;" this was it The Paper twenty-five years ago, quickening and comforting the hearts of New England churches by the rich and sacred reading that it weekly placed before them.—*Boston Recorder*.

"Kho's Austria."

"The Paper."

BY MRS. H. C. KNIGHT.

Our grandfather opened the homestead doors to welcome back my mother and her three little ones. The venerable old place had always inspired me with awe; its broad front door; its wide, slanting stairway; the deep, arched windows with green hangings, where the stairs made a turn; the paper that covered the entry walls, pictured with dark old castles and gateways of old time; the parlor seldom seen in the gray twilight of closed shutters barricaded by long, horizontal bars; the red damask of the hoary mahogany chairs; two arched windows in the recesses, beside the marble fire-place, with deep, cushioned window-seats; a large and commanding portrait of my uncle, who died in foreign lands, all these seemed like reflected images from the Old Romance, from which I had just begun to steal delicious and dangerous draughts. Nor was the great kitchen full, including, with its huge, hungry, fat, and high, majestic seats. There was grandfather, tall, muscular figure, slightly bending; four-score years and ten had bent him of hair, save a few silver locks that hung upon his shoulders; the eldest of her family, a widow and childless, prim, erect, with a high white turban and a deep pocket; the pocket! in its great depths snugly lay the key! the key of the closet, the closet! Robert and his sister devised divers conspiracies for storming that pocket—alas, none succeeded; vigilance guarded it. The old family servant, Lucy, nice and notable—all grave, exact, formal; every ancient landmark was undisturbed; every pewter plate and commanding appearance of Catherine, L—made a profound bow; but instead of returning it, she stepped backward, and raising her eye-glass, surveyed him deliberately from head to foot, then, waiving the back of her hand towards him, drawled out, "Trot him off, John! trot him off! that is enough!"

Traveller.

carry it," cries the astonished Lucy, holding it tighter than before.

The Paper! how precious must it be! what was it, the I could never say? The Paper reaches home, safe and is met with by my aunt, who cordially receives it; she has been anxiously waiting for it, and now eagerly hastens away. The next day, Sabbath day, behold it occupies a place upon her Bible, or at least very near it. How carefully she takes it up! how daintily folds over its pages! how greedily does she explore its columns. Once I stretched out my fingers to touch it, with eve-like propensity. "Do not touch The Paper!" cries my aunt sternly. The Paper! why was it so much better than any other paper? How was my curiosity stimulated by the stories which she used to come up and relate to my mother, always about good people, or the happy deeds of good people. "Very interesting!" regards mother, "and where did you hear it?"

"From the Paper," answers my aunt, reverently.

And then when humble church members visited her, would entertain them a long while together with religious news. "Indeed!" they echoed, gazing upon her as an oracle. "Indeed!" who did tell you?

"The Paper!" she answers with dignity. Her intimates call upon her; they are comforted and encouraged by something that has appeared in the Paper; they seem animated, as if great and good things had been opened in long and brightening perspective before them.

The minister enters. Have you seen the Paper? Did you read what the Paper says about this and that? a new and delightful chord of sympathy is touched, and the two are as one heart.

"I wish I could see the Paper too," is a very secret wish sprung up in the child, who all unnoticed is eagerly listening. "The Paper, it beats my mother goose out and out—that never tells about how happy good people die—and about—ah—about—oh all about what the folks are talking off!"

One afternoon the way is clear; the sitting room is fairly empty and there is the Paper on the great Bible; how easily gotten at by a chair! "But where is aunt?" she goes out—I saw her go. What would she say? asked conscience. "No matter, I will see The Paper, I will," declares a laudable curiosity. With eager and palpitating haste a child makes his way to the secretary; it is mousie profuse hours have been wasted at the press! It is reached and opened, and a row of great letters are staring in the face, reading, "Boston Recorder;" this was it The Paper twenty-five years ago, quickening and comforting the hearts of New England churches by the rich and sacred reading that it weekly placed before them.—*Boston Recorder*.

"Kho's Austria."

BY MRS. H. C. KNIGHT.

Our grandfather opened the homestead doors to welcome back my mother and her three little ones. The venerable old place had always inspired me with awe; its broad front door; its wide, slanting stairway; the deep, arched windows with green hangings, where the stairs made a turn; the paper that covered the entry walls, pictured with dark old castles and gateways of old time; the parlor seldom seen in the gray twilight of closed shutters barricaded by long, horizontal bars; the red damask of the hoary mahogany chairs; two arched windows in the recesses, beside the marble fire-place, with deep, cushioned window-seats; a large and commanding portrait of my uncle, who died in foreign lands, all these seemed like reflected images from the Old Romance, from which I had just begun to steal delicious and dangerous draughts. Nor was the great kitchen full, including, with its huge, hungry, fat, and high, majestic seats. There was grandfather, tall, muscular figure, slightly bending; four-score years and ten had bent him of hair, save a few silver locks that hung upon his shoulders; the eldest of her family, a widow and childless, prim, erect, with a high white turban and a deep pocket; the pocket! in its great depths snugly lay the key! the key of the closet, the closet! Robert and his sister devised divers conspiracies for storming that pocket—alas, none succeeded; vigilance guarded it. The old family servant, Lucy, nice and notable—all grave, exact, formal; every ancient landmark was undisturbed; every pewter plate and commanding appearance of Catherine, L—made a profound bow; but instead of returning it, she stepped backward, and raising her eye-glass, surveyed him deliberately from head to foot, then, waiving the back of her hand towards him, drawled out, "Trot him off, John! trot him off! that is enough!"

Traveller.

At a certain splendid evening party a haughty young beauty turned to a student who stood near her, and said, "Cousin John, I understand your eccentric friend L— is here. I have a great curiosity to see him. Do bring him here and introduce him to me."

"Well, Kate," replied the student, "I will go and see what mood he is in now, for, to tell you the truth, with all his talents, he is sometimes so odd that there is no pleasure in being near him."

The student went in search of his friend, and at length found him lounging on a sofa. "Come, L—," said he, "my beautiful cousin Catherine wishes to be introduced to you."

"Well, trot her out, John," drawled L—with an affected yawn.

John hurried to his cousin and advised him to get his introduction to a more favorable time presenting the answer he had received. The beauty bit her lip, but the next moment, "Well, never fear! I shall insist on being introduced!"

After some delay, L— was led up and the ceremony of introduction duly performed. Agreeably surprised by the beauty and commanding appearance of Catherine, L—made a profound bow; but instead of returning it, she stepped backward, and raising her eye-glass, surveyed him deliberately from head to foot, then, waiving the back of her hand towards him, drawled out, "Trot him off, John! trot him off! that is enough!"

Traveller.

At the Belle and the Student.

At a certain splendid evening party a haughty young beauty turned to a student who stood near her, and said, "Cousin John, I understand your eccentric friend L— is here. I have a great curiosity to see him. Do bring him here and introduce him to me."

"Well, Kate," replied the student, "I will go and see what mood he is in now, for, to tell you the truth, with all his talents, he is sometimes so odd that there is no pleasure in being near him."

The student went in search of his friend, and at length found him lounging on a sofa.

"Come, L—," said he, "my beautiful cousin Catherine wishes to be introduced to you."

"Well, trot her out, John," drawled L—with an affected yawn.

John hurried to his cousin and advised him to get his introduction to a more favorable time presenting the answer he had received. The beauty bit her lip, but the next moment, "Well, never fear! I shall insist on being introduced!"

After some delay, L— was led up and the ceremony of introduction duly performed. Agreeably surprised by the beauty and commanding appearance of Catherine, L—made a profound bow; but instead of returning it, she stepped backward, and raising her eye-glass, surveyed him deliberately from head to foot, then, waiving the back of her hand towards him, drawled out, "Trot him off, John! trot him off! that is enough!"

Traveller.

Moralist and Miscellanist.

Think of the Slave.

BY JOHN BOWRING.

Sons of the hills! who feel the fresh, free breeze, See the free birds among the waving trees, Hear the glad sounds of heaven's free melodies—

Think of the slave!

Sons of the vale! where flows the unfettered rill, Singing its island song—rejoicing still— Wandering or lingering at our own sweet will—

Think of the slave!

Sons of the ocean! when the raging sea dashes its rocks—majestically free— While the storm's thunders shout of liberty—

Think of the slave!

Sons of the desert! where the fierce sunbeams mantle with clouds the earth—the sky with gloom, But flies when gentler influences come—

Think of the slave!

Sons of the city! where the stormy tide Of agitation runs on every side—

Think of the slave!

Sons of the city! whose earthly tide Of agitation surges far and wide—

Think of the slave!

Sons of the city! whose bold hand hath said, "I of one blood have all—all nations made, I am their common Father and their head"—

Think of the slave!

The Adventures of a Chamois Hunter.

"Ah! write it all down, and I'll tell you something about the sun-rise to the sunset of a single day. It came solemnly, with the set of Saturday's sun, giving manifold tokens of its approach; the day earlier to roost; the cows returned earlier for pasture; work-bucks were placed out of sight; the earlier tea and an earlier clearing up; the smile faded from my aunt's lip, and grandfather wore a double dignity; story-books were confined in the secretary, while the large clasped Bible of my aunt, and the snuff-covered one of our grandfather were placed solemnly upon the table. Lucy went about with cat-like stealth, while puss ceased to thrust herself into notice. How freely did we rebel against this clear sweep of all our liveliness and play! by and by, we consented to be allured to our mother's chamber, where we repeated beautiful hymns and rejoiced over Bible stories. Our peculiar adventure had Sabbath night to the eldest; and a motive to good conduct too—it was this, she had been a nice child, to walk with Lucy up to Mrs. Strong's to get "The Paper." Now this Mrs. Strong, Mrs. Joanna Strong, whose death has recently recorded in your pages, lived in another venerable mansion on the other side of the village, a beautiful walk intervening; that was an important feature, for Mrs. Strong herself always appeared, rolling up "The Paper," and cautiously entrusting it to Lucy, with the repeated injunction, "To be very careful of it."

"Let me carry it, let me, let me," entreated the child.

"Carry the Paper! an indeed! you can't

access to the little ones, and could only be available for their mother. The hunter rejoiced as he contemplated this position, and pressed upon the animals whose escape seemed impossible. When the old one caught sight of him, she measured with a glance the unfavorable disposition of the rock, she sprang upon the hunter with the fury that maternal love will breathe into most timid creatures.

The danger of such attacks is less from the thrust, which is not very violent, than from the endeavor of the animal to fix the point of its horns, which are bent like fish-hooks, in the legs of the hunter, and then press him back down the precipices. It happens sometimes that the chamois and the hunter thus entangled, roll into the abyss together. Our hunter was in no condition to fire at the advancing chamois, as he found both hands necessary to sustain himself on the narrow path; he therefore warded off the blows as well as he could with his feet, and kept steadily advancing.

Mr. Cole had found that trees set out near

the soil for orchards must be carefully prepared. The ground should be thoroughly trenched, and the whole soil dug up. No pains or expense should be spared in the outset. Many commit a great error in planting too deep. The trees should be planted on the top, the fibrous roots carefully spread out, and covered with soil. Many dig a large hole, and fill it with well-prepared manure, into which they put the trees. They flourish exceedingly well for two or three years, but at the end of that time cease growing. The reason Mr. Warren took to be this, is that the root had spread out, and filled the part which had been prepared, but were unable to penetrate the hard soil beyond. They thus extend themselves in the confined space marked out, and soon become diseased. To remedy this evil, all the soil should be prepared, or, if that could not be done, the space around the roots should be further dug, and extended at the end of two or three years.

Mr. Warren advised the free use of the soil in pruning. The trees would bear fruit, and produce better fruit. He prunes near trees two years old, and even three years, and the result is that he receives fruit instead of wood.

He concurred with Mr. Cole in his practice of cutting or heading in. It tends to throw the sap into the buds. The tree would be smaller, but would produce as much or more fruit. He alluded to the plan recommended by Mr. Cole, of setting fruit trees two feet apart, and said it would be necessary to cut off 50 to 75 per cent. Those who have no time or money to do this, may consult him for advice.

Mr. Warren advised the use of lime, and

lime-wash, to prevent the soil becoming too dry.

Mr. Warren advised the use of lime, and

lime-wash, to prevent the soil becoming too dry.

Mr. Warren advised the use of lime, and

lime-wash, to prevent the soil becoming too dry.

Mr. Warren advised the use of lime, and

lime-wash, to prevent the soil becoming too dry.

Mr. Warren advised the use of lime, and

lime-wash, to prevent the soil becoming too dry.

Mr. Warren advised the use of lime, and

lime-wash, to prevent the soil becoming too dry.

Mr. Warren advised the use of lime, and

lime-wash, to prevent the soil becoming too dry.

Mr. Warren advised the use of lime, and

lime-wash, to prevent the soil becoming too dry.

Mr. Warren advised the use of lime, and

lime-wash, to prevent the soil becoming too dry.

Mr. Warren advised the use of lime, and

lime-wash, to prevent the soil becoming too dry.

Mr. Warren advised the use of lime, and

lime-wash, to prevent the soil becoming too dry.

Mr. Warren advised the use of lime, and

lime-wash, to prevent the soil becoming too dry.

Mr. Warren advised the use of lime, and